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end of the eleventh century." This is so general as to carry a wrong impression, and its truth is entirely dependent upon which one of the several meanings of the social contract the author has in mind. He is somewhat too mild in speaking (p. 124) of the early Christian defense of slavery. A knowledge of *How's Slaveholding not Sinful, Slavery the Punishment of Man's Sin*, published in our ante-bellum days, would have shown him how lasting and vicious that early defense was. In speaking of St. Gregory's theory of non-resistance to the temporal power he implies (p. 169) that St. Augustine was silent on the subject, thus overlooking entirely the latter's sermon in which he says: "non semper malum est non obedire præcepto cum enim dominus jubet ea, quæ sunt contraria deo, tunc ei obediendum non est". He fails to recognize (p. 211) that the source of Alcuin's description of primitive conditions of society obviously lies in the Prometheus myth. He might have called attention to the fact (p. 214) that Ine used the expression "king by the grace of God" almost a century before Charlemagne used it.

Few if any of the above criticisms could have been made had Mr. Carlyle seen fit to study carefully the best secondary works on the history of political theory instead of confining himself almost exclusively to a study of the sources. Throughout his work he seldom shows any familiarity with the researches of modern scholars in the field of political theory, and with but few exceptions he never refers to any secondary authorities. This is a glaring and inexcusable fault in an otherwise highly meritorious work.

JAMES SULLIVAN.

The King's Household in England before the Norman Conquest.

By LAURENCE MARCELLUS LARSON. [Bulletin of the University of Wisconsin, No. 100. History Series, Vol. I, No. 2, pp. 55-211.] (Madison, Wisconsin: 1904.)

THIS monograph, which was submitted for the degree of doctor of philosophy at the University of Wisconsin, exhibits much more originality and power of research than the average doctoral thesis. It also displays a linguistic equipment and a lucid style such as are rarely found in dissertations presented by candidates for the degree of doctor of philosophy. To grapple successfully with a subject like the king's household in the Anglo-Saxon period requires much courage and learning; stray bits of evidence laboriously gathered from a great variety of sources, English and continental, must be skilfully pieced together and critically interpreted. This Dr. Larson has done with signal success. He has carefully exploited charters, laws, chronicles, sagas, lives of saints, and poetic monuments in quest of evidence bearing on his subject; and the result is a substantial contribution to our knowledge of Anglo-Saxon institutions.

He first gives us an account of the eorls, gesiths, and thegns, especially of their relations to the king. He believes that the eorl was

originally the leader of a *comitatus* and did not become an Anglo-Saxon official before the reign of Cnut, but in a foot-note on page 81 he intimates that such officials existed already in the tenth century. Though no strikingly new general conclusions are deduced regarding gesiths and thegns, the chapters on their status and relations to the crown are valuable, because many new details, drawn chiefly from Anglo-Saxon poetry, are presented. Our author doubts whether there were common thegns in distinction from king's thegns before the eleventh century (p. 100), but such subordinate thegns seem to be referred to in various passages cited by Schmid (*Gesetze*, 668) and perhaps in a letter written by Alcuin in 801 (*Monumenta Alcuiniana*, 623). Guilhiermoz's *Essai sur l'Origine de la Noblesse en France* (1902), the second chapter of which deals at some length with thegns and presents a novel view regarding gesiths, has escaped Dr. Larson's diligent examination of the literature of the subject; probably it came to hand too late for him to use.

After considering the relations of the nobles to the king, he treats of the various officers of the royal household. He believes that in the eighth century there was a court official called the king's reeve (*præfectus regis*), who resembled the Merovingian *major domus*, but the evidence in support of this view is not convincing. Most of the passages in which the title *præfectus regis* occurs may refer to reeves placed in charge of royal estates. There seems to be a reference to "the high reeve" in Edmund's Laws, III, c. 5, which has escaped Dr. Larson's attention, but it does not help to throw light on the functions of this obscure office.

In chapters v-vii, concerning the seneschal, butler, chamberlain, royal chaplains, chancellor, staller, and house-carls, we feel that we are on firmer ground, and with the aid of Norse sources Dr. Larson gives us many new facts. Of the principal household dignitaries we hear little before the tenth century, when the butler, chamberlain, and seneschal comprised the inner circle of the royal household service". These palatine officials begin to assume prominence in the time of Athelstan. Royal chaplains appear frequently from the time of Bede onward, but some of the passages in which the king's priests are mentioned may refer to the ordinary parish priests, as in Alfred's Laws, c. 38. Dr. Larson believes that a royal chancery existed as early as the reign of Ethelred the Unready. To his list of writers who contend that such a chancery was unknown in England before the time of Edward the Confessor, the names of Brunner, Aronius, and Giry may be added. The reign of Cnut marks the appearance of the stallership and the house-carls. On these institutions our author, with the aid of Norse poems and sagas and the Danish histories of Svenno and Saxo, throws much new light. "There can be no doubt", he says (p. 149), "that the stallership was the highest dignity at the Old English court when the Anglo-Saxon period came to a close." The account of the house-carls, which is based on a critical study of all the available

sources, is particularly valuable. It is difficult, however, to reconcile the statement (p. 170) that such a corps existed in England in the first quarter of the tenth century, with the view that it "was unknown in England before the last great Danish invasion" (p. 154). Chapter viii deals with the lesser officials of the court; and the last chapter considers "to what extent the organization of the Anglo-Saxon court was influenced by Continental custom and what influence, if any, it, in turn, exerted on similar households of a later date".

We hope that Dr. Larson will continue his study of Anglo-Saxon institutions, for the investigation of which his knowledge of the Norse sources renders him eminently fitted. Among other things, we need a reliable general account of the influence of the Danes upon the development of English institutions, for the conclusions of Worsaae are not trustworthy and those of Steenstrup are inaccessible to most students of English history.

CHARLES GROSS.

Innocent III, Rome et l'Italie. Par ACHILLE LUCHAIRE, Membre de l'Institut. (Paris: Hachette et Cie. 1904. Pp. 262.)

THE author of this book is the well-known historian of the Capetian dynasty (987-1224). The most characteristic pope coming within the period he has made his own is Innocent III (1198-1216), except his still more interesting predecessor Gregory VII (1073-1085). But Luchaire has attempted to write not a life of Innocent III, but a monograph on this pope's relations with Rome and Italy in general. His first chapter deals with the advent of the pope, and is lively reading, his second with the Roman commune, and we get a vivid impression of the sharp contrast between the clerical corruption and the longing of the people to be rid of the corrupt court. In chapter three we enter into the troubles of the pope in his attempt to impose the leaden yoke of the church on the proud necks of republican Italy. Freedom had given forth her rallying-cry, but the papacy was not prepared to grant the people any liberty. The chapter recounts these squabbles at rather tedious length. Sometimes the pope carried his point, but often miserably failed. Chapter four is more interesting. It deals with the effort of the pope to keep the kingdom of the Two Sicilies in subjection and to do his duty by his very independent ward, the young emperor Frederick II (1194-1250). On page 183 he utilizes with proper credit the matter relating to the capture of Palermo unearthed by Karl Hampe in the Bibliothèque Nationale and published in December, 1901. The fact comes out in the only foot-note or reference in the volume. The last chapter is the most interesting of all. It gives a graphic and very amusing account of the court of Innocent III, and of the pope's method of doing business. The poor man had no show there and the rich were fleeced. The money which Innocent III extorted was lavishly spent on deeds of charity and on splendid structures, and the conscience of the pope was easy. Luchaire tells at great length one of the many negotiations which required the patience of Job and the riches of Solomon